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Christian News-Letter

A DOUBLE HOPE FOR AFRICA
J. H. Oldham

AN ARGUMENT ABOUT WAGE DIFFERENTIALS

STUDENTS FROM THE COLONIES
Peter Abrahams

EDITED BY JOHN LAWRENCE

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THE CHRISTIAN FRONTIER COUNCIL

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CHRISTIAN
NEWS-LETTER

From the Editor

We are in a queer state in this country. We are prosperous and we are not lacking in vitality; yet everyone who tries to think ahead feels lost. Over the last ten years we have quietly carried out a great social revolution and an equally great revolution in our position as an imperial power. Spiritually the country is more alive than it was 20 years ago. But where do we go from here?

All agree that our prosperity is precarious and that menacing problems surround us on every side. These present a moral challenge as severe in its way as anything that we have yet gone through. Yet no political party sees clearly what it wants to do next; and what private group or movement is in better case? The Churches are slowly becoming more conscious of their wider duty to society, but when they try to interpret this duty in terms which are relevant to-day, they find themselves as perplexed as the secular leaders. The Christian Frontier Council is particularly concerned with this broader impact of the Church on the world and ought to have something relevant to say, but it is no secret that the Council cannot see its way clearly for the next stage ahead.

There are many reasons for our present uncertainties—I have often enumerated them—but they won't do.

It is high time we shook ourselves out of our present indecision. The second industrial revolution, which can make or mar the rest of the 20th century, has already begun. Our task for the next few years is already set. We ought to begin immediately with a constructive exploration of automation while there is still time to seize those opportunities which are only given at the outset of a great enterprise; if mistakes are made in the next few years, it may never be possible to put them right. Such an exploration would force us to look with new eyes on all our material problems, on the relations of capital and labour, on the welfare state, on education and on the relations

of wealthy countries to those which are poor. In the next few years many books will be written on each of these subjects. Let me try to make a preliminary analysis of one of them.

Each country is rightly concerned first of all to put its own house in order, but in practice national problems generally interlock with international problems. And in the electronic world of the future the material and moral interdependence of all countries will become even clearer than it is already.

We are promised a great increase in productivity. Is each country going to try to keep all the benefits for itself, or shall we try to help the poorer countries of Asia and Africa to leap from their present stage to the production methods of 1965? It seems likely that many of the poorer countries, if they are helped by those who are technically ahead of them, could advance much faster through the introduction of automatic processes than through conventional industrial methods. If that proves to be the case, it may be possible to do something effective to relieve the desperate and mounting poverty of those countries where mouths are increasing faster than food. It may seem a forlorn hope to persuade the people of this country to spend much more money on people that we have never seen. But I am old enough to remember the bold discussions of private groups at which it was first argued that it would be politic as well as just for the richer countries to help the poorer countries in various new ways. It seemed a long shot. But the Colombo Plan, Point Four and the like have already become familiar and well established things. It is reasonable to tell our people that what they have already done in these ways is not nearly enough, provided that they are told at the same time in practical terms how they can do much more.

These words were written before I had seen the resolution put down by A.S.S.E.T. for the Labour Party Conference, and they must go to the printer before the result of the Conference is known. The resolution expresses concern that "the great increase in productivity which will be made possible by . . . atomic energy and electronic and other forms of automatic mechanisms . . . should be used to better the lot of the peoples of the world as a whole". That is Labour idealism at its best. But it will not be easy to devise means by which richer and poorer countries can work together effectively and on terms which are psychologically acceptable to both parties. Nor will it be easy to establish industrial harmony

in a time of rapid technical advance or to educate the next generation for the conditions which they are likely to encounter. But it is not impossible, and it is the task of this generation to do precisely these things. Christians and non-Christians will have to work together on this job, but there is a part of the task which ought to be done by Christians alone and in the name of Christianity. At present there is no body of Christians with the resources to undertake the kind of inspired research which is needed to prepare us for the second industrial revolution. It will need money and men to do this, but if there is a will, the need can be found and the money can be got. Can such a scheme be married to the kind of arrangement which Mr. T. M. Heron has advocated in these columns? How should it be related to the work of existing organisations such as William Temple College, Dunford College and the Christian Frontier Council? What have we to learn from what other countries are doing on these lines and how can we adapt their experience to our needs?

We are still paying for mistakes made at the beginning of the first industrial revolution. A part of the price is that the working class, as a whole, is outside the Church in every country and that one-third of the world is Communist. What might not have been gained if the Church had taken the consequences of the steam engine seriously from the first, or if there had been a second Wilberforce to bring home to us, before it was too late, what steam power was doing to men, women and children? What may not now be gained if this generation of Christians faces its responsibilities in the next few years ?

War and Defeat

Until about a year ago the Governments of all the great powers feared defeat more than war. That was not the consequence of cynicism but rather of the fervour with which they believed in the principles of their own society and the horror with which they regarded their rivals. But now every Government fears war more than defeat. The hydrogen bomb has done good in that our extreme peril is seen as a common danger and that has made us look at each other with a new realism. The contacts with the Russians which are now being established at all levels are not phoney. The Russians are really trying to learn about us and we about them. Acquaintance may not lead to friendship—that remains to be seen—

but in any case we shall cease to believe some of the mythology that we have invented about each other. We shall become more realistic and however much we dislike each other, there is from a realistic point of view no reason why either side should wish to wipe the other off the face of the earth.

Moreover it would be foolish to assume that the opponents themselves will not be changed as the interchanges go forward. At this moment the Soviet Union seems like a ship carrying a heavy deck cargo in rough weather. When the ship left port the cargo was securely lashed down but some of it has begun to strain on the cords and with every lurch it moves a little. The ship herself is in no imminent danger but it hardly seems that she can reach port without some of the cargo going overboard. American policy, too, is changing before our eyes with that quick responsiveness which is one of the great qualities of the American people.

However that may be, the relation of Church and State is nearly always more complicated than it looks. E.g. the American Government has been friendly towards the ecumenical movement. Would it be equally friendly if the Churches adopted a critical attitude towards the Western way of life? Does any of this affect our attitude to the World Council of Churches?

Russian Impressions

During this summer I have spent altogether a month in the company of Russian Christians, first as a member of a Christian Action delegation in the Soviet Union and then as one of the interpreters to the Russian Church delegation here. My impressions of Russian Church life were favourable, and I stand by my judgment, but some whose judgment I respect were less impressed. It is not that we are aware of different facts but we estimate them differently; and sometimes we apply a different standard. Perhaps I am too lax, but it seems to me that the critics are expecting too much. Soviet citizens are often put in danger by questions which foreigners ask in all innocence and one has to make allowances for this in evaluating their answers.

The Russian Christians always spoke as loyal Soviet citizens. Some would say that they were loyal to the point of dishonesty. I think it is truer to say that there is an appropriate discount which should be applied to many things which Soviet citizens say to foreigners. If you do not know what rate to apply in a particular

case, you can generally find out by asking one or two tactful supplementaries.

What then are we to make of the fervent desire for a union between the Orthodox and Anglican communions which was so often expressed by the Russian Orthodox members of the delegation and also by various Russian Church representatives on other occasions? It is obvious that the Soviet Government now desires such a union for political reasons. Otherwise the delegates would not have been allowed to speak as they did. But the Church may have spiritual reasons for desiring what the state wants on other grounds. I believe that the leaders of the Russian Church are now expressing a deeply felt longing for Christian unity which they were not allowed to express before. Others will think that pressure from the Soviet Government is the driving force behind the recent approaches from the Russian Church.

Philosophers and Theologians

The current philosophy of an age often gives the Church what it needs for a re-examination of its faith at that particular juncture. Existential philosophy in its countless forms is giving a new philosophical status to religious experience and that is important in an age when many people have lost their faith for intellectual reasons. But yet we do not seem to be making full use of the tools which the philosophers have put into our hands in the last thirty years.

For too long the different Christian confessions were content to say to each other, "We have read your dogmas and we find them wrong"—and to leave it at that. But now we are more inclined to say, "We ourselves would not use those words because they convey to us such and such a meaning which we believe to be wrong, but what do *you* really mean?" And we have found, not, of course, that all our quarrels are founded on misunderstandings, but that failure to understand has played a far greater part in the divisions of Christendom than our grandfathers would have been able to believe. In the last generation a change has come over the philosophers, too. They never seem to tire of asking the question "But what do you really mean by that?" The modern school of analytical philosophy has perfected a technique for investigating meaning, which would be useful to theologians, but our present ecumenical advances are being achieved with too little help from contemporary philosophy. Some Christian philosophers trained in

the analytical school are indeed beginning to apply their technique to the theological problems which vex the Churches today, but what is being done so far is only a beginning.

German Prophets

If the Germans have given us the great false prophet of our generation, they have also given us more than their share of true prophets, not the least of whom was Dietrich Bonhoeffer. The S.C.M. Press have given their new "Library of Philosophy and Theology" a good start by publishing Bonhoeffer's "Ethics," the posthumous work into which he put his best thought. It is startling to be told that "whoever wishes to take up the problem of a Christian ethic must . . .discard as irrelevant the two questions . . . 'How can I be good?' and 'How can I do good?' " and instead of these he must ask the totally and utterly different question "What is the will of God?" But that is Bonhoeffer's way. His subject is the deep conflict of the Law and the Gospel and he wrestles with it as only a Lutheran can wrestle. His style is straightforward and his reasoning simple but his book is difficult because the human soul is difficult. He rejects all ethical rules which claim universal application. What matters is the will of God in each concrete situation; and that is not to be deduced from rules. Put in this bald way it sounds as if Bonhoeffer's morality must be subjective and perhaps empty, but in fact the opposite is the case. If you want to know how that can be, you must tackle Bonhoeffer yourself.

His morality was concrete and it was secular in the best sense. That is why he became one of the founders of the Christian Frontier movement. It is to men like him that we owe the German Evangelical Academies, the Kirchentag and the extraordinary moral recovery of a great part of the German nation.

At first sight Bonhoeffer's austere *Gruendlichkeit* is heavens away from the sort of ethical opportunism advocated by some modern empiricists, but I suspect that they are after the same thing. Suppose that you want to train Christian cadres to work in industry. Do you give them a sound theological training so that they may know what principles to apply in the concrete situations which they will meet? Or do you teach them about industry in such a way that an appropriate morality emerges from a concrete situation? Bonhoeffer was for the second alternative.

J. W. L.

A Double Hope for Africa

J. H. Oldham

A Comment on The Dow Report* *and on* The Dark Eye in Africa**

Colonel van der Post tells us in his book that he travels about the world a great deal and that everywhere he is impressed by the interest taken in the conflict in Africa. Even in countries that have no cultural and historical associations with Africa he finds this intense, extraordinary interest in what is happening. My own more limited experience confirms the statement. I have often been struck by the keenness of interest in African matters in quarters where one would not have expected it.

Each of the two books under review is, in its own way, a masterly presentation of the African problem, the one mainly from the outside, the other from the inside.

There is wide agreement that the Dow Report is of outstanding quality and can bear comparison with the great state papers of the past. The members of the Commission have a quite definite mind about what needs to be done and present their conclusions with unusual clarity and incisiveness. They face difficulties frankly and are at pains to show how they may be overcome.

The Commission was limited by its terms of reference to the consideration of economic questions, but it is fully alive to the human and social implications of its recommendations. What the Report does assert is that a drastic treatment of the economic problem, amounting to an agrarian revolution, is the necessary pre-condition of dealing successfully with all other problems.

The fact which governs the discussion of all questions relating to East Africa is the basic poverty of the area. The large majority of the African inhabitants of Kenya, Uganda and Tanganyika live on a bare subsistence agriculture. The greater part of East Africa is unsuited for agriculture owing to lack of water or the tsetse fly. Shortage of fuel and the cost of transport severely limit the growth of manufacturing industry, except to meet the needs of a local market, and the market can be created only if the standards of living of those engaged in agriculture can be raised. The exploration of minerals is a very costly, protracted and a highly specialized enterprise, and

*East Africa Royal Commission 1953-1955 Report. H.M. Stationery Office, 17s. 6d.

**_The Dark Eye in Africa_, by Laurens van der Post. (Hogarth Press, 8s. 6d.)

what has thus far been attempted in East Africa is very small and has not yet disclosed any possibilities of increasing substantially the net income of the territories. The only line of economic development that at present offers any promise is the improvement of agricultural production. The effort to bring this about needs to be concentrated in the first instance on those areas which have the most favourable conditions of climate and soil and are likely to yield the largest returns. That is the one policy which in the view of the Commission holds any hope for the future of East Africa.

But when the requirements of this policy are clearly envisaged, it becomes evident that the most serious obstacles stand in the way of its realization. The crucial thing is the most productive use of the land, and the best use of the land is, in the view of the Commission, impossible under the traditional system of communal ownership. There must be a planned advance towards individual ownership or leasing of land, so that the decision about the best use to which land can be put is made by a recognized entity, whether this be an individual, a corporation or a co-operative association. It is in the view of the Commission imperative that a new land law should be passed which will ensure that private interests in land are recognized. There is no other means by which the Africans can advance from a subsistence economy to an exchange economy and thereby raise progressively their standards of living.

Long-Term Planning

The report has been criticized as advocating a return to nineteenth century *laissez-faire* and as recommending that a full rein be given to individual initiative. But it is doubtful whether this represents the real intentions of the Commission. What the Report recommends is carefully prepared long-term planning, watched and controlled at all vital points by both the local and the imperial governments. It certainly insists on the removal of restrictions and controls that make impossible the economic progress on which the whole future of East Africa depends. It recognizes that a bold policy of this kind involves risks, and it suggests measures that might minimize those risks. But it makes clear that unless such risks are taken there is no escape from the poverty which interposes an insuperable bar to the fulfilment of African aspirations. There are bound to be differences of view about particular proposals of the Commission, and its recommendations will have to be carefully examined by the governments concerned, but the composition of the Commission, the quality

of the Report and the fact that it cuts across all existing trends of opinion make it clear that this is an attempt to see without prejudice, and with fresh eyes, the facts as they are and to find solutions which will further the real interests of all the inhabitants of East Africa and, above all, of the African population.

The Commission is fully aware that the chief impediment to the courses it recommends lies in the mutual fears and suspicions which the various races entertain of one another. On page after page of the Report it is made plain that everything that is proposed is dependent on the removal of these fears and misconceptions and on the establishment of confidence, mutual understanding and co-operation. "A policy without the co-operation of the indigenous people is no policy at all." The main aim of policy must be directed towards getting rid of institutional and other arrangements which emphasize differences in racial status. The development of Africa can take place only within a framework of mutual co-operation.

It is this conclusion of the Royal Commission which is the starting-point of Laurens van der Post's thinking. For him the one primary and elemental approach to the problem is through the *being* of man. The situation in Africa can be understood only in the light of the predicament of modern man. The profound problem in which we are all involved today is that "the human spirit is being served by words, ideas and world-concepts that have become totally inadequate for the meaning which it is trying to express, and the being which it is trying to create." Men's eyes are blinded by a shallow, extrovert rationalism to the deep and great imponderables of human existence. They allow their thoughts to be absorbed with outer physical reality. This almost exclusive concern with the visible, objective world leads them to ignore in their own lives and in the lives of those with whom they are in contact the spiritual realities of man's being which are today clamouring for expression. Seen from this point of view, the contact of the West with the more primitive life of Africa is to be viewed, in spite of all its menace and possible tragedy, not so much with apprehension as with hope. "Here in Africa we have ancient man still alive, his ancient spirit burning bright within him." If this abounding human vitality can be given its chance to find full and right expression, the whole life of mankind may be enriched. "Vast arid stretches in our own bigoted culture can be made fertile again by opening up to the urgent awakening spirit of primitive man."

But if this rich and immeasurable opportunity is to be seized, there must come about a fundamental change in our present ways of thinking. Western man must give up the arrogant assumption that he can deal with the tremendous problems which confront him in Africa merely by thinking out a proper solution and then putting it into effect by logical changes in the existing political and social machinery. He must get rid of his pride in his own superiority and realize that, while he has much to give, he has also much to receive. An understanding of Africa, the great hidden continent of history, may be one of the chief means by which western man may rediscover buried and neglected elements in his own nature and through that discovery become whole. Through mutual understanding western man and African man may become together (not leaving out of account Asian man, who is also present in Africa) what neither could become alone. "The whole problem of modern culture expresses the need for some transcendent factor or purpose, wherein neither white nor black, neither natural nor thinking man, will have to be sacrificed to one another but both joined and made complete for one transcending purpose."

In these books we have two half-circles which, joined together, give a full-orbed picture of the problem of Africa to-day. Without mastery of the economic problem the physical conditions are likely to be so harsh as to make a creative and fruitful contact between black and white almost impossible. Without the inner transformation of outlook and attitude, which for each of us must begin with himself, the spiritual energies which are required to make available for human use the latent wealth of the continent cannot be released. In the literature about Africa I know of nothing which can to the same extent as these two books read in conjuction with one another open the door to an understanding of the challenge which the continent of Africa presents to our time.

Yet we cannot help feeling disturbed as well as moved, for this surely is the Church as it was meant to be. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by over-organization. These men did not make acts of faith, they believed; they did not "say their prayers", they really prayed. They did not hold conferences on psycho-somatic medicine, they simply healed the sick.—J. B. Phillips, preface to his translation of the Acts, p. vii.

An Argument About Wage Differentials

I. A subscriber writes:

Dear Editor,

As a civil servant I was greatly interested but also somewhat puzzled by what your friend says about "differentials" on p. 108 of the last CHRISTIAN NEWS-LETTER. I should have thought that differences of remuneration were quite easy to justify on at least three principles:

1. There is a general feeling that people who do better work deserve to be paid more for it; it is not considered just that the bad doctor or teacher should be as well off as the good one. (One of the justifications for giving an extra bonus to graduates is that they are assumed to be better at their job.)

2. There is also a general feeling that jobs that carry greater responsibility deserve to be better paid.

3. There is further the practical argument that unless the more exacting and responsible jobs are better paid, many people will be unwilling to apply for them.

The first two of these principles are based on justice (I do not know what "abstract" justice is, but anyway here is very concrete justice), the third is based on expediency.

Of course these principles do not solve the problem of how much pay an engine-driver or hospital registrar or parks superintendent should receive. There is no rule-of-thumb method for solving such questions, any more than there is for calculating what is the appropriate sentence for any particular burglar or how much I ought to put in the church plate. But it does not follow that there are no principles applicable to such matters.

It is of course easier to settle these questions within a single service than between one profession and another. Perhaps it is difficult for outsiders to see "any rational or moral basis" for the differentials within the civil service, but civil servants accept them on the whole because they recognize the existing structure to be, on the whole, both rational and moral (though of course nearly every grade in the civil service has its own pet grievance). It is recognized to be rational and moral because it embodies generally accepted principles such as the three indicated above. (In addition, there is the principle that

sufficient entrants of the requisite quality cannot be attracted unless they have prospects of what they regard as a reasonable career; and certain posts are accorded a particular scale of pay in order that their holders may meet on an equality with the holders of certain other posts.)

I do not know how many of these principles are "moral" principles. I do not find it easy to draw a sharp distinction between principles that are moral and principles that are not. To me all practical questions are moral problems, i.e. problems of what ought to be done, and they are solved by applying the relevant principles and taking the decision that seems to have the best reasons for it.

II. Dr. Erik Routley, Chaplain of Mansfield College, Oxford, writes:

I react rather violently to a phrase used by the writer of "A Postscript on Differentials" (July 1955, p. 108), while welcoming the provocative style of what he writes, and the questioning of traditional assumptions to which he urges us. Is it fair to describe a "graduate" as a person of "exam-passing ability", and to suppose that the claim to a certain standard of living for graduates rests on this "exam-passing ability"? Writing from Oxford, I say, with respect, No. So to generalize about graduates implies that the purpose of university life is the passing of examinations, that those examinations are so devised as to favour people who have a certain accidental flair for passing examinations, and that those who read the examination papers are incapable of distinguishing that accidental flair from a high mental quality in the candidate. Still with respect, Rubbish! If our friend's description is true, the university system has irrevocably prostituted itself. If it needs revision, then we shall also have to revise what is coupled with it in our friend's letter, namely, the assumption that this accidentally and relatively uselessly gifted creature has no right to live "at other people's expense" and thereafter to claim a high remuneration from the community. But anyhow that second statement is, even in these days of widespread grants, a tendentious description of the life of the undergraduate. But probably our friend knew this and intended only to pull our legs.

The question that must be asked at once—if only to deal faithfully with the abominable philistinism of our time—is, what is the relation between the moral system and the pursuit of those intellectual concerns which are the proper aim of the undergraduate? Perhaps

we must also ask whether "graduation" has not really become so cheapened in moral and intellectual integrity that my comments here become romantic, and our friend's suggestions, after all, more just than I have taken them to be.

III. A.W.K. writes:

What your correspondent says about graduates should certainly be challenged. There are other things involved in the attainment of even an average degree besides "exam-passing ability". As for "living at other people's expense", this is only a slightly greater fraction of the total life of the person, especially if the years of retirement—also non-productive—are included. Furthermore if society pays, society also reaps the benefit. Does modern society really want architects, doctors, teachers, scientists, engineers, lawyers, etc., or do we want to go back to mud huts, illiteracy and a high death rate?

If your correspondent knew how many graduates fared, it might correct the impression that they are "feather-bedded" or represent an unjustly privileged class. Whilst their former schoolmates have gone out to work for good pay and have had plenty of fun (not forgetting the motor-cycles, etc.!) the others have worked hard and have had very little "pocket money". If a graduate starts teaching at the age of 24, say (two years' National Service), he can easily find himself earning less than semi-literates of 20-21 or even as young as 17½-18.

The average worker gets married at an earlier age, has his family grown up sooner, can live in a place long enough to get his name well up on the list for council houses subsidised indirectly out of rates and taxes paid by, *inter alios*, graduates. The graduate often has cultural tastes which he is unable to satisfy because he can't afford the money and his life is over-burdened with all sorts of chores, e.g. nearly every graduate I know paints his own house and does nearly all the repairs and has little time to feed his mind. Incidentally, he often spends very little on tobacco and drink compared with the average "worker".

IV. My first correspondent replies:

My notes on "differentials" in the CHRISTIAN NEWS-LETTER for July were obviously very compressed, and liable to be misunderstood. Your correspondents have, however, read into them some implications which were never intended nor, as far as I can see, contained in the

words I wrote. Perhaps I might enlarge my points further in the interests, if not of enlightenment, at least of further debate!

Firstly, I did not attempt in my brief letter to solve the problem of differentials, still less to propound an "equalitarian ideal"; I merely suggested that certain traditionally accepted "reasons" for differences in remuneration seemed to need substantiation or more rigorous examination. It is very important to distinguish clearly in our thinking between what I may call the *practical* and the *moral* reasons for income differentials. (These two words are not perhaps quite accurately used, since the "practical" reasons are morally acceptable also, but I cannot now think of better terms.) By "practical" reasons I mean the fact that differentials may be needed to attract sufficient people of the right quality into a particular occupation or to induce them to develop and to exercise necessary skills and responsibilities. By "moral" reasons I mean the belief that certain occupations, posts, skills and responsibilities *ought* to carry greater financial rewards *even though* sufficient people of the right sort would be forthcoming and would be willing and able to do the work without those extra rewards. Actual wage and salary discussions usually involve a mixture of "practical" and "moral" considerations in the above sense. Where a decision covers a small section of employment which has to compete with other occupations for labour, "practical" considerations are paramount and often decisive. Many decisions cannot however be made purely on these "practical" grounds; there is an area of discretion within which decisions have either to be made arbitrarily or to be based on "moral" arguments. Arbitrators and negotiators are, as far as I can judge, peculiarly embarrassed by this element of freedom; they would like to settle all wage and salary claims on practical grounds, or by close analogy with some other decision. My central contention is that this embarrassment springs from the almost entire lack of moral precepts to apply.

One of your correspondents refers to the civil service salary structure, and I am sorry if my notes implied any apparent condemnation of that structure. I fully agree that our Civil Service has a fair and consistent system, which compares very favourably indeed with the wage and salary structures in many other areas of employment and is rightly accepted by civil servants for this reason. Yet I believe that there is evidence for my contention just at this point, and especially in the proceedings of civil service arbitration tribunals. These tribunals have to take account of "practical" considerations

(the need to recruit adequate persons of suitable qualities and qualifications to enter the service, and to attract them to particular grades and posts); yet salary decisions within government service are perhaps less completely determined by "practical" considerations than in some other areas of employment. In other words, arbitrators have to direct their minds less to producing "a system which will work" and more to producing one "which is right and just". In my judgment, an examination of the arguments advanced before these tribunals and of the apparent reasons for decisions affords ample evidence for my central contention. In saying this, I am not for one moment criticising the ability or the integrity of tribunal members. Their difficulties spring from a lack in our moral thinking which is not primarily the responsibility of persons directly concerned with wage settlements; it is the responsibility rather of our professional moralists, and ultimately of us all.

Unsupported Moral Axioms

I agree with your correspondent that there is "a general feeling" that certain things deserve more money; but these "feelings" are usually advanced as unsupported moral axioms, with no attempt to support them rationally or to examine their content. It may be true that (in his words) "people who do better work deserve to be paid more for it". That is a principle which is more relevant to *methods* of payment than to the income levels in different occupations. It bears, for example, on the merits of piece-rates or time-rates, and on payment by fee or salary; but it gives no clue at all as to what should be the relative income-levels of, say, bus-drivers and medical practitioners, both of average competence. Similarly, considerations of "responsibility" and "skill" are elusive and cover a variety of widely different and incommensurable qualities. They may form useful polemical weapons for the purposes of debate in the hands of trade unions, professional associations and other interested parties; but they often afford very little help to those who have to reach a decision (which must essentially be a quantitative one) when the polemics have ended. Your correspondent's analogy of the problem of awarding a just sentence to a burglar has enough truth to illustrate the difficulty, but is sufficiently different in character not to form an answer to it. Penal justice is an admittedly rough and ready way by which society expresses its disapproval of the relatively infrequent instances when individuals flout its rules. The vital thing in penal justice is to ensure that persons are not wrongly convicted; the amount of the penalty is,

in comparison, a secondary matter. In contrast, wage and salary relations bear on every one all the time; when decisions are made which affect them, the element in those decisions which determines whether they are just or unjust is essentially a quantitative one.

I am not urging that we should dig up and examine our assumptions about relative incomes for mere academic curiosity. Indeed, there is a lot to be said for letting sleeping dogs lie in this connection, simply because of the element of envy and greed which exists in all of us; we are all dissatisfied with our incomes, especially in a time of rising prices. But the dogs are not asleep just now. Recent changes, especially the spread of education, improved transport and full employment, have completely altered the "practical" factors which shaped our traditional wage differentials. For example, there is a very great difficulty to-day in recruiting for various important, but unskilled, dirty and arduous jobs which were traditionally low-paid in the days of unemployment. These changes are forcing upon us wide departures from traditional wage relationships. At such a time, there is a strong temptation to defend, on ostensible "moral" grounds, traditional differentials which took their origin in "practical" considerations which no longer have any force. To take a simple example, we can imagine a trade in which it has become more difficult to recruit unskilled labourers than skilled craftsmen. The natural result is a rise in labourers' wages. This is likely to lead to a claim from the skilled craftsman on the ground that their skill *ought, as a matter of natural right,* to carry additional financial rewards. In certain conditions of labour supply, this must result in a permanent and insoluble state of dispute. Obviously, that is an over-simplified and artificial example, yet something of that sort is happening in many areas of employment to-day.

Another important change is that wage and salary differentials have become increasingly under *personal* control. In the period of "laissez faire", incomes were largely determined by the play of the market; even if they were felt to be unjust, nothing much could be done about it. To-day many important wage and salary decisions, affecting the relative affluence of large sections of the population, are a matter of negotiation and arbitration. They are no longer controlled by impersonal forces, but are a subject of deliberate personal decision and therefore, potentially, of decision according to moral criteria. Are the "moral principles" which are available adequate and clear enough for this new purpose? The criteria of "skill" and "responsibility"

may form some guide to small percentage differences between different grades in the same trade; do they afford an adequate criterion for judging the substantial differences in standards of living which still exist between wholly different occupations? If not, what other moral criteria have we for judging these differences? I am not answering these questions: I am merely asking them!

The second point which needs further comment is my incidental reference to the position of graduates. I must assure Dr. Routley that I did not intend, in three parenthetic sentences, to make a total critique of the universities and of their place in society! In particular, the phrases "exam-passing ability" and living "at other people's expense" were intended to be taken in a strictly neutral and factual sense. Why assume that these terms are meant to be disparaging? As a graduate of two universities I have lived "at other people's expense" for several years more than the great majority of my fellows who have left school at fifteen. I am not ashamed of that fact, for the reasons contained in A.W.K.'s letter, but it remains a fact, none the less. Then, of course, there is a vast deal more in university life than exam-passing. The qualities of integrity and sound scholarship are of vital importance for society as a whole. But this does not alter the fact that the examination system is the main and normal test of academic ability and achievement. I believe that this is as it should be; used flexibly and intelligently the examination system is almost certainly the best and fairest test we have.

University Tests

An important change during the past half-century has been that examinations, which have long been the traditional test of achievement during and at the end of a university course, have now become the main way of deciding whether a person does or does not receive a university education at all. Broadly, and with exceptions and qualifications, in England at the end of the last century the main fact which decided whether a person went to a university was whether his family had access to enough money; at the present time, the main deciding fact is whether he does well enough in the right examinations at the right time. I am not concerned here to judge which is the better arrangement; I am merely suggesting that this affects some of the traditional arguments for graduates being more highly paid than other people. One argument, which was valid at one time, was that salaries of posts requiring degrees must afford some compensation for the very heavy financial sacrifice involved in taking a university degree.

To-day, as your correspondents indicate, individual circumstances vary, and a university course may still involve an element of sacrifice, like any other worth-while activity. I would suggest, however, that, on an average and on balance, this is not its main characteristic; for most students, the opportunity for a university course is a privilege and not a sacrifice, quite apart from any benefits it may yield in after life. It is therefore, I believe, bogus special pleading to make the "sacrifice" of a university course an argument in deciding graduates' salaries. Another changed circumstance is that half a century ago it was assumed that normally the sons of a graduate would themselves go to a university, and that a graduate ought therefore expect to earn a salary adequate to make this possible. Once again, the situation has changed (I do not say whether for good or ill) and what was at one time a sound argument is now less valid.

I am fully aware that the position of many graduates in salaried posts is different from what it once was. Between the wars, a graduate in a secure salaried post was normally in a very favoured position compared with most of his fellows, and especially with those subject to the impact of unemployment. That favoured situation has not been fully maintained. As A.W.K. indicates, many graduates in salaried posts have to repair their own houses, to do without domestic help, to borrow books from the public library since they cannot afford to buy, to send their children to the homes of their working-class friends to watch TV, to go carefully with smokes and drinks and so on; I know all that, because I have had to do the same myself, and am likely to do so for years to come! But this is no answer, for two reasons.

In the first place, the present position of the "professional man" is still a matter of controversy. If we are to take seriously the statements of individuals and of professional associations with graduate members, there are many who think that graduates *ought* to win back, wholly or in part, the position of privilege which many enjoyed between the wars. In the second place, although graduates are not relatively as well off as before the war, they are still in a favoured position. Admittedly, members of certain small groups (e.g. successful business men) are likely to be much more affluent, and at certain ages, especially in their twenties, graduates may earn less than many manual and manipulative workers. But as a whole, and especially when we look at normal incomes in middle life, persons with academic qualifications are very favourably placed; they have on average a

greater choice of jobs, likelihood of better working conditions (sick pay, etc.), and better income prospects than persons without academic qualifications. Moreover, "practical" considerations are improving the prospects of some graduates. Persons with certain technical and scientific qualifications are just now in "a seller's market" when looking for a post. Medical qualifications commonly attract differentials which have disturbed the salary structure in various walks of life. Practical considerations may therefore maintain the economic position of graduates for some time to come, but the "moral" question still remains. Is it just and in the wider interests of society that persons whom God has endowed with certain types of intellectual ability (i.e. those types which are tested and developed by a university course) should be entitled *as a right* to a higher economic standard of living than the majority of the population? The answer may be "yes", but it is, I suggest, not axiomatic.

Philosophers at Oxford

A Personal Impression

DONALD MACKINNON

From 14th-25th September there was held at Brasenose College, Oxford, under the auspices of the British Council, a Colloquium between philosophers, mainly from Oxford on the one hand, and from the continent on the other. It was aimed primarily at giving those from overseas a chance of understanding the present climate of philosophical opinion in Oxford, and the methods favoured by philosophers in that University in the prosecution of their studies.

It would be impossible to summarize the long series of papers and lectures, in which professors and tutors in Oxford submitted an account of their characteristic concerns and procedures for discussion by a very varied group of critics and sympathizers; but five points may be mentioned in connection with the meetings.

1. It is clear that the majority of Oxford philosophers to-day are pre-occupied with the way in which words work. The Cam has flowed into the Isis; and the methods developed in Cambridge by Russell and Moore, Wittgenstein and Wisdom, have received, and are receiving in Oxford, continued application, re-interpretation and modification. This does not mean that Oxford philosophers are indifferent to the

traditional problems, or that they unduly belittle the history of their subject; this is only to remark that these problems and that history are being reviewed and set in a new light.

2. There is certainly still great sympathy with the empiricist tradition, and at least one speaker sought to rehabilitate the "principle of verification". This is perhaps one of the features of the contemporary attitude in philosophy which most alarms the *bien-pensants*; but empiricism is after all one of the great constituents in the European philosophical tradition and the source and sanction of some of the dominant ideas of the Enlightenment. It ill becomes those who are continually extolling the dignity and authority of tradition to forget this fact. Theologians have usually brought the chastisements of the men of the Enlightenment upon themselves by their intellectual obscurantism. Moreover, in the field of political obligation it is by the empiricists that Christians have been, and are still being, continually reminded that the irrational mystique of obedience is no substitute for a rational justification of the claims of governments, and that the "defence of superior orders" does not acquire a sudden validity by crude Billy Graham-like citation of St. Paul.

3. Yet it would be grossly unfair and inaccurate to suggest that Oxford philosophy is simply, or primarily, a variant of the empiricist thesis, even though, of course, the recent developments discussed and illustrated at Brasenose are historically deeply indebted e.g. to the "logical atomism" of Bertrand Russell. Philosophy in Oxford to-day seems to be much more the name of a set of methods which seeks clarification of the obscure by a deliberate eschewing of the general in the interest of the particular.

Thus it is insisted that there is no such thing as "*The* Problem of Perception" or "*The* Problem of Free Will"; there are only a whole cluster of different problems which have been tangled up under the cloak of that of a misleading singular. Again in discussing such notions as thing or cause, progress is only possible through a detailed study of the actual use made of these notions in the very different fields of their employment; such minute scrutiny inevitably drives those who practise it to attend, e.g. to the controversies of lawyers, as well as those of physicists. "A language", Wittgenstein said, "is a way of life"; and the diversity of linguistic use is an expression of the diversity of human life which cannot be confined as if a part of it were the whole.

Some of the most interesting papers were quite largely taken up with exhaustive descriptions of actual linguistic usage in the rituals of social

life, or the procedures of the law courts; and it was remarked by some of those from the continent of Europe that in these papers, questions of validity seemed to be left out of sight. At least attention was deliberately averted from them, and concentrated on the minute understanding of actual practice. Clearly in this almost conservative insistence on the worth and significance of actual usage there were signs of a temper very different from that of the confident empiricism of e.g. Professor A. J. Ayer's *Language, Truth and Logic* (first edition 1936). To the present writer this change of style and temper seemed sometimes to recall the movement from Bentham to J. S. Mill.

4. Although of course Wittgenstein's genius still seems to be the greatest single influence in the course that philosophy is taking in Oxford to-day, it is very obvious that the philosophical study of Plato and Aristotle is becoming again in that University a thing of increasing and possibly dominant importance; and some at least of the *avant-garde* are prepared to look with fresh appreciation on the achievement of, for instance, those mediaeval scholastics who have commented profoundly on Aristotle's theory of categories. Such dialogues of Plato as the *Meno* and the *Theaetetus* are continually mentioned as sources of prominent illumination in continuing philosophical perplexities.

5. But it will be asked what is missing from the Oxford scene; and to the present writer that question is easily answered. There is no mistrust of metaphysics as such in Oxford to-day, nor is there an indifference to the practical implications of philosophical study. But there is an obvious distaste for the whole range of considerations indicated by the phrase "historical relativity"; if Collingwood is admired for the brilliance of his discussion of the notion of cause, his sense of the pervasiveness of the problems of history is ignored or mistrusted. Plato's dialectic is taken seriously; but the dialectic of Hegel is too easily dismissed as a joke or a menace. Kant's name is mentioned frequently with the admiration its mention undoubtedly deserves; but it remains true perhaps that at some time in the future those who are developing, and continually revising, these methods of philosophical analysis will have to reckon with the achievement of Hegel and with the problems which he raises. At present it sometimes seems as if the relativity of "the ordinary use of the English language" is simply ignored as something which it were improper or dangerous to mention; but in philosophy there are no improprieties, and the only real danger is that of an unwillingness to ask questions that must be raised.

Students from the Colonies

PETER ABRAHAMS

P.E.P. started to enquire into the position of Colonial Students in 1951 because "the responsibilities of leadership in the swiftly devoloping countries from which they come must fall to a large extent (and fairly early) upon the shoulders of the relatively small number of colonial students who are gaining the advantage of higher education and specialized training in Britain. This is, in fact, happening already. Young men, who two or three years previously were students in London, have found themselves occupying ministerial posts in West African Governments; and many others begin to play an influential part in public and professional life very shortly after returning home."

In November of last year P.E.P. published its interim broadsheet "Students from the Colonies". And now we have the full report.* It is a close, careful, practical and scholarly study of the problems facing colonial students in this country. It is also a very important document on the general question of race-relations in this country; for although the students are, generally, the most favoured coloured group, the details of their experiences as set forth here vary only slightly from those of the immigrant coloured worker or the itinerant seaman.

There are the same problems of finding lodgings, of social isolation, general loneliness and a sense of "not belonging". While the coloured student nurse sits it out a dance while her fellow white nurses have a good time, the coloured worker goes to one of those public dance places and finds it painfully difficult to get an English girl to dance with him or else he is not admitted unless he brings his own partner with him. There is a coloured stereotype, I believe, in the minds of the vast majority of English people, particularly in the working class. To them all coloured people are the same: both student and worker are of the same colour so both must be kept at the same distance.

The report quotes a Nigerian student who declared: "The fundamental problem of colonial students in England is the colour bar, which comes directly from the fact of colonial status. Colonial status is at the root of the matter, and so long as it exists people will judge

* *Colonial Students in Britain* (P.E.P. 16 Queen Anne's Gate. 21s.).

you from the colour of your skin." And the same point is made by a West Indian student: "All coloured students from overseas meet with this same problem, but with the vital distinction that if the Englishman finds that the student's country is an independent state, the discrimination is less obvious."

The colonial student, whether from Africa or elsewhere, believes, as does the colonial worker, that he is at the receiving end of racial prejudice of his national status. The case studies bring out the importance of this question of national status in developing an early interest in politics and an attitude to Britain.

The students come to this country with a host of preconceptions and expectations. A Nigerian student said: "In Africa the missionaries, officials, ex-students, and films had led me to believe that England was a pleasant place where everyone was welcome. I think exactly the opposite is the truth." And a Nigerian student nurse was disappointed because she had expected England to be more beautiful than Las Palmas. But another Nigerian student "was pleasantly surprised to find the people much less snobbish and more friendly than I had expected."

A Gold Coast student "encountered many surprises when I arrived here. I had thought the weather was always cold and was quite pleased to discover that it was sometimes warm. I had thought that the standard of living was much higher and that conditions would be much more comfortable than was actually the case. For example, I had not realised that people did manual labour here and I did not know that there was colour prejudice."

A medical student from Kenya, on the other hand, found the people of this country much nicer than he had expected them to be. Perhaps this was a case of measuring them by those he had known at home.

To the West Indian this country is "home". A Jamaican student said: "When I came to England five years ago I was 100 per cent British, I mean, they just could do no wrong as far as I was concerned. Well, on the whole I have enjoyed my stay and I couldn't say that I have experienced colour prejudice personally against myself. But there are lots of West Indians, some of them close friends of mine, who have met colour prejudice and therefore I feel it could have been me."

Another West Indian had received all his ideas about England

before he came here. "They were mostly inflated ideas about England and were pricked like bubbles when I came here. The only thing which really stood up to expectation was my course in engineering."

The report found that it was the darker colonial students, Africans and dark-skinned West Indians, who experienced most prejudice. The light-skinned West Indian and the student from the Near East or Asia met less.

Finding accommodation was and is the students' most difficult problem. A West Indian said: "When a colonial student does find a lodging the rent is always higher than for a white student so that you pay for your colour." Another dubbed this a "colour tax".

These are only a few comments from a host by the students themselves on their lives and problems here. The report balances them, and the others, with an embracing account of what the Colonial Office, the British Council, colonial governments, church and other organisations are doing to make the students' stay here fruitful and happy. And what has been done is an impressive record of positive achievement; undramatic, unspectacular, but most impressive for all that and needing to be made known more widely.

The great gap—and the students comment on this themselves—is the massive ignorance of the majority of the ordinary British people both about the colonies and the Commonwealth. Again and again the students are shocked or hurt by this.

This is one of the real challenges that those who want to bring into being a multi-racial Commonwealth must face. It is high time that some very basic educational work in getting the British people to understand the colonies and Commonwealth is started. The careless cruelty that is so often needlessly inflicted on those who might make or mar the Commonwealth of tomorrow stem, to my mind, more from crass ignorance and fear than real malice. This, now, is one of the key points that must be attacked. Efforts, as the report shows, have been made in this direction, chiefly by the Imperial Institute. But it seems to me that a great deal more effort has to be made, and made throughout the British populace and not only in certain special centres. Indeed, the report mentions this massive ignorance on the part of the British about the colonies in one of its recommendations. But bearing in mind the motive that set the enquiry in motion, it seems to me that of all the recommendations this one is the least adequate. Much more is needed.

Frontier Chronicle

Inter-Racial Mission Teams?

Dr. Pierce Beaver has written in the *Occasional Bulletin* of the New York Missionary Research Library, "There are probably not more than 200 non-white missionaries out of almost 19,000 serving under the foreign mission agencies of the United States and Canada. Furthermore, 'missionary' denotes a 'white' person to the masses in Africa and Asia. White is all too likely to signify foreign control to people in colonial areas. Segregation in American churches and missionary ranks of solid white do not help the cause of missions".

Dr. Beaver has been advocating for some time experiments in the formation and use of international, inter-denominational and inter-racial teams, which should represent both older and younger churches. These new teams should not be employed in the maintenance of established mission activities, but should be made pilot projects in new social and economic work. He has said: "The imagination kindles at the thought of such a task-force, recruited across racial, national and denominational lines from both younger and older churches, at work in a situation which is just as much a pioneer adventure as that in which the missionaries engaged a century ago. The very composition of such a team would constitute a pioneer situation. These teams would in part answer the demand of Christian young people who are asking for an ecumenical missionary agency under which to serve".

Money and the Church

1. The World Council of Churches has for some time operated ECLOF—the Ecumenical Loan Fund, which lends money at low rates of interest to needy churches throughout the world, in conjunction with the W.C.C. division of Inter-Church Aid. As soon as the loan is repaid, the money is lent again to another church *in the same country*. So far loans totalling 1,500,000 Swiss francs (about £131,000) have been made in this way.

2. Owing to the tedious delays in the operation of the U.S. Refugee Relief Act, the W.C.C. Refugee Service has incurred a deficit of some $152,000 in its work of relieving and advising European refugees who are waiting to emigrate. At the W.C.C. Central Committee meeting at Davos, Mr. Franklin Clark Fry announced that the U.S. churches would do their utmost to meet at least $100,000 of this deficit, in addition to their normal contributions to refugee work.

3. The U.S. trade union organization, the C.I.O., has offered the American National Council of Churches $200,000. It is suggested that this gift be used to promote the practical application of religion to everyday life.

Ten Years of the Academies

Ten years ago, in September 1945, Dr. Eberhart Müller opened the first German Protestant Academy in a disused *kurhaus* at Bad Boll, near Stuttgart —with a capital of some 8000 Reichsmarks. There are now eighteen Academies in Germany alone, including four in the Russian Zone.

The tenth birthday celebrations at Bad Boll were marked by a state visit from President Heuss (who has himself taken part in Academy conferences) and by the opening of an impressive block of new buildings. A few days later, there followed the annual conference of leaders of church colleges for laymen in Europe: over thirty-five colleges were represented. The main theme of the assembly, "Tradition in our Time", reflected the acute concern of some Academy leaders to centre their work clearly and firmly in the main stream of Christian tradition and sacramental worship, while *at the same time*, presenting the Gospel to lay people without conventional "churchiness" and clericalism. Dr. Kathleen Bliss, in an impressive contribution from England, insisted that the Church must welcome sociological as well as theological insights in examining her present ineffectiveness in industrial society.

Christian Labour Attachés

Professor John Lindbeck, formerly of Yale University and now with the Bureau of Far Eastern Affairs, has suggested a scheme of Christian labour attachés, who should be sent by the churches to countries in Asia. These men would be thoroughly trained in union and labour relations, and would both offer practical advice in the formation of new trade unions, and also encourage "middle class" Christians in Asia—who often hold aloof from trade union activities.

Mr. H. D. Jones, an American fraternal worker in industrial evangelism attached to the United Church of Christ in Japan, wrote recently in the *Osaka Church Labour Letter:* "Just as we have discovered that it is essential that a missionary or pastor among rural people needs to be concerned about raising their economic level, and therefore needs to know something of agriculture and the organizations having to do with the farmer, so it is that when we are concerned with the evangelization of the industrial worker we must be concerned with his economic struggle and his organization for accomplishing it. The service of the 'Christian Labour Attaché' to the missionary is to help him to be more knowledgeable and thereby hopefully more effective as an evangelist, or a teacher of evangelists.

"The second area of service is to the Church and all its personnel in the land where one resides. The pastors and laymen of the country, just by virtue of having grown up in the country and reading its daily vernacular press, have more understanding of the Labour movement in the country than most foreigners. But this complex Labour field is not easy to understand to-day. In addition to this, our churches in many lands have tended to be made up of teachers, clerks, or farmers. Even where the membership is made up of industrial workers, the tendency has been for the church and the pastor to stand aloof and ignorant of the economic struggle of the people through their Labour organization. Therefore it is important that both the pastors and their churches come better to understand the history of the Labour movement and the basic motivation of the movement and most of its leaders".

Conference On The Christian Faith And African Culture

A conference on the Christian Faith and African Culture was held this summer at Accra, in the Gold Coast, under the auspices of the Christian Council of the Gold Coast. Approximately 100 persons participated in the meetings, representing the various churches and mission bodies of the Gold Coast and including observers from Nigeria and Liberia. The chairman of the conference was the Rev. S. G. Williamson, Senior Lecturer in Theology at the University College of the Gold Coast and the secretary and organizer was the Rev. Peter Dagadu, secretary of the Christian Council and member of the Executive Committee of the World Council of Churches.

The purpose and importance of the conference were well stated by Prof. K. A. Busia, head of the Sociology Department of the University College at Achimota and one of the leading lay Christians in the Gold Coast. In the opening address he declared that the African peoples' interpretation of the universe "must be appreciated if Christianity is to become meaningful within their culture; and until Christianity has come to grips with this problem, not only in Africa, but in other non-European countries, Christianity will remain an alien and superficial addition to more hospitable creeds".

The conference listened to addresses on such symbols of African culture and belief as ancestor worship, the African view of birth, puberty and death, and the influence of witchcraft and fetishism. Prof. C. G. Baeta of the University College of the Gold Coast pointed to the need for the Church to create new customs which would combine distinctively African forms with Christian values. Laymen played an important rôle in the meeting in Accra. The Conference stressed the intention to follow-up this meeting with further study and discussion in the Christian Council and its member bodies. The meetings have been followed with great interest in the daily Press of the Gold Coast.

The Next German Kirchentag

The next Kirchentag will be held at Frankfurt-am-Main in August 1956, and a special ecumenical committee has been set up to organize increased foreign participation in next year's conference. The whole programme will be planned with special emphasis on the problems of world Christianity, and will include Bible-study leaders and speakers from Churches outside Germany.

Dr. von Thadden-Trieglaff, leader of the Kirchentag movement, has himself visited London and other European cities to interest church leaders in the 1956 Kirchentag, and recently reported to Dr. Adenauer himself on this tour.

M. G.

Now important though the book is for the critic of Christianity to study, it is just as important for the modern Christian, especially . . . for the churchy-minded. For if "love laughs at locksmiths", divine Love certainly is completely unrestrained by the prejudices and timid rigidities of man. Appropriately enough God comes upon the scene with the sound of a "rushing mighty wind", and it is with the wholesome gustiness of a boisterous wind that the deepseated prejudices and limited ideas of man are blown sky-high.—J. B. Phillips, preface to his translation of the Acts, p. xii.

All The Russias

Outlaw. By Voinov. (Harvill, 16s.)
One Man in His Time. By N. M. Borodin. (Constable, 21s.)
Stalin's Russia and After. By H. Salisbury. (Macmillan, 21s.)
The Red Carpet. By M. MacDuffie. (Cassell, 18s.)

I sometimes think that no one should be allowed to read a book about Russia unless he undertakes to read at least six others. The truth is so rich and various that every book about Russia distorts by omission. But every honest man who has lived in Russia has something new to tell, and here are four honest men with their stories. Two know the Soviet Union from inside and two from outside.

Harrison Salisbury, the able Moscow correspondent of the *New York Times,* has written an extraordinary mixture of trivialities and interesting reportage. His nightmare account of Stalin's last months and the début of his successors will always be worth reading. Mr. Salisbury, as a Jew, was specially sensitive to the signs of an impending terror, which began with anti-Semitism and the "Doctor's Plot". The way he tells the story makes it look as if Stalin was put out of the way by subordinates who feared for their safety if he lived. Who knows?

Mr. Marshall MacDuffie is an American lawyer who represented U.N.N.R.A. in the Soviet Union after the war. In that capacity he got to know Mr. Khrushchov who was then boss of the Ukraine. Seven years later this enabled him to make a trip to the Soviet Union under Khrushchov's personal protection, travelling where he liked, accompanied by an interpreter, a camera, and a note-book. I found his observations of Soviet business methods and economic conditions the most interesting part of the book. His account of the tough ways of Soviet bankers will surprise some. The Orthodox priests struck him as "pompous, sleek, patronising, oily and cynical" but, as he admits, his attitude may be coloured by a "fantastic meeting seven years earlier" with "an archbishop of Lvov" when "the top priest's chief aide made . . . homosexual advances to an embarrassed member of our mission." The excellent photographs give a real impression of the Soviet Union, but as usual there is too much town and too little country.

Dr. Borodin is a business man of a different kind. He is a self-made man, a scientist by profession pushed into some biggish managerial jobs and then recruited by the Ogpu. Anyone who knows the Soviet Union gets a fair idea of the methods by which people get to the top, but one does not often read such a full account of the intrigues by which industrial executives survived the terror of 1936-38, if they did survive. Moreover, the people who tell lurid stories about the Soviet Union generally try to convey the impression that all the dirty work was done by others. Not so Dr. Borodin. He has the honesty of a man who has lost all shame.

As a boy during the famine he ate a rissole which was immediately discovered to be human flesh; a man standing behind him vomited; Borodin kept it down. When he was working for the Ogpu he recorded his cases carefully and adds: "First I watched them with excitement and internal agitation, but later I got so used to the picture that I was not troubled with any emotions, and even businesslike accounts of the number of cartridges, disinfectants and protective clothes expended in mass executions did not produce any impression."

"The Autobiography of a Soviet Waif" is the story of a little boy, the only son of a widowed engineer, who lived happily with a loving father and nannie to look after him until he was six. Then one day his father was arrested and he was taken to a "children's home". This ghastly place provided a roof but not much more. Children who did not learn to steal died of hunger. The authorities had lost all control of the children, who came and went as it suited them, running a lawless republic of their own, united by a desperate solidarity of hatred against society. There were hundreds of thousands of these child bandits all over the Soviet Union living by robbery and sometimes by murder. They despised criminals who took to crime out of weakness; such people could not be relied on. And they despised the "family kids" who still had parents. Among the waifs weaklings died. Those who survived were strong, not only in body but also in their strict maintenance of the limited moral code suitable to a society of outlaws.

"Voinov" was a clever and perceptive child with a taste for drawing and he got his chance of rehabilitation. For some time he went to school but in the end the world of outlaws drew him back. It was not that he had acquired depraved tastes, but he was disgusted by the sort of treachery and denunciation described by Borodin. The only comrades he could trust were among the outlaws.

We have only "Voinov's" own word for his story, but it seems

to be true in all essentials. Like so many Russians he is both honest and observant about his own feelings and he tells his story well. This is much the best book so far about the Soviet underworld. It is not disclosed where "Voinov" is now, but I have it on good authority that he is in another country where he has married and is making good.

All these books give a true picture of one side of Soviet life, but none of them conveys that ordinary life which I saw first in the hard days of war. Still less do they convey the atmosphere of the Russian Barchesters of which I caught a glimpse this summer in conversations stretching far into the night in Moscow and Leningrad or at Lambeth Palace long after the usual hours. It gives one confidence in the permanence of human society to find that amid all the upheavals there are still scholars who have lived in the same flat since before 1917, working all alone in the public library, and priests who have served for thirty years in the same parish. One is glad to learn that fifty years ago there was a priest called Father Platon who kept the diocese of Novgorod in continual laughter like the wildest clerical eccentric of the Church of England. But a Russian Barchester is not the same as an English Barchester. If you want to know the difference read Leskov's *Cathedral Folk:* it is better than Trollope. J. W. L.

Human Implications of Automatic Production

FROM AN INDUSTRIAL CORRESPONDENT

It was Henry Ford the younger who said "While we have gone a long way toward perfecting our mechanical operations, we have not successfully written into our equations whatever factors represent Man, the human element." Ford's opinion referred to the transformation brought about in industry through mass-production methods. To-day, before we have properly caught up with these great advances, we are already being faced with the possibility of a new technical revolution—that of the Automatic Factory.

Automatic production as such is not a new discovery, but rather the result of the convergence of a number of well-established technical trends. The first, known as *transfer machining,* has developed in the engineering industry, and particularly in the big motor-car factories. It consists essentially of automatically transferring the work-piece

from one machine to the next without human intervention, so that considerable sections of a process become fully automatic. The second trend, *automatic control*, is based on the well-known principle of the thermostat and the automatic pilot: an instrument that measures a condition (heat, or speed, for example) and has automatic means of adjusting it if it exceeds or falls below a desired level. Automatic control techniques can be applied to a whole range of industrial processes, ranging from the control of dough weight in bakeries to the thickness of steel sheet in continuous rolling mills. The third line of development is the introduction of the "electronic brain", or more properly the *electronic digital computer*. The use of these machines, for handling and analysing business information, is still in its infancy, but experiments, both here and in America, suggest that they are capable of doing the routine brainwork of countless office workers.

These three lines of development undoubtedly open up considerable opportunities for automatic production. But though visionaries may already see in their mind's eye the completely automatic factory of the future, much needs to be accomplished before this can happen. For example, a completely automatic factory would require automatic assembly of the various components of the product, and so far little progress along these lines has been made. One would also need some mechanical brain to co-ordinate and control the whole process, and whilst it seems likely that the electronic digital computer could do this, practical developments in this direction have not yet taken place.

What effect will the coming revolution have on people? Even if the completely automatic factory came into existence, human beings would still be required, though obviously in a different capacity. Fear has been expressed, however, about the possibility of unemployment, the suggestion being that all the goods required might be produced without full employment of the labour force. We do not know enough about the conditions which will operate in the future to give a decisive answer in this matter, but looking to the past for guidance, it can be urged that previous advances in technology have *in the long run* led, not to permanent unemployment, but to increased leisure, increased consumption, a higher standard of living, and a consequent expansion in the service industries.

These advantages have accrued in the long run. In the process of change there may be frictional unemployment. Any country which intends to exploit science in this way must be prepared to shift labour from one industry to another, and it seems likely that we shall need

to pay a good deal more attention to ways and means of achieving labour mobility and ensuring a square deal for the displaced worker.

As to hours of work, the old trade union belief that it is possible to exchange a little more leisure for everybody for unemployment for the few is coming to the forefront in discussions about the new order in industry. Many people believe that with the new processes everyone will eventually have the chance of spending most of his time in leisure activities. But if people spend eight—or even six—hours a day doing jobs that are frustrating and boring they are not likely to be enlightened citizens in the remaining hours. Hence the importance of the quality of working life in the factories organised on the basis of automatic processes.

It can reasonably be argued that the quality of working life has tended to diminish with developments in mass-production to date. The underlying principle is to divide work into its most simple parts, and to give most production functions to the machine, the worker becoming an ancillary element. The machine governs the pace of work, work is repetitive, the skill required is low; moreover the individual worker tends to be very remote from the product to which he is contributing. These are the features which lead somewhat naturally to an absence of intrinsic interest in work.

There is no need, however, to accept the notion that technology necessarily progresses at the expense of the human element; indeed it can be argued that automatic production may well resolve some of the human problems which face mass-production to-day. One solution to the uneasy alliance between man and machine to which we have referred above is to so design equipment, and to arrange the physical conditions of work, that it is possible for the operative to work as an automaton, gaining satisfaction not from the work itself, but from "Music While You Work", conversation with work-mates, and other such interests. But a better solution to the problem may lie in the fully-automatic machine. For when the machine takes over the functions that have so far proved difficult to mechanise (such as loading and unloading) the operative becomes a machine-minder or monitor, a reasonably skilled man controlling expensive equipment. The repetitive element in work tends to disappear, and there is a greater possibility for him to understand the purpose and function of the product. It is possible, however, that in some sections of industry developments will move in quite a different direction, the operator being used as a simple warning device to give the alarm if certain

instrument indications are exceeded, rather than as a skilled machine minder. But to use the human operator as a simple information machine in this way would be contrary to the general direction of developments in automatic production, which is for automatic equipment to take over simple, routine, low-level decisions.

Influence on Human Relations

In addition to the impact on job satisfaction, the new processes can be expected to have an influence on human relations. Whereas under mass production as we now know it the operatives are grouped closely together and get a certain amount of satisfaction from contact with their neighbours, the operator on automatic processes tends to be much more isolated. However, whilst the possibilities of social contact and gossip with fellow workers may be less, it seems likely that the working relations between operator, maintenance man and specialist engineer will be much closer. The significance of this is that while some social satisfactions may be lost, they may be replaced by others of a much more significant kind. Another aspect of human relations likely to be affected is promotion. If, as seems likely, the gaps in technical knowledge and skill between the operative, the maintenance man and the specialist engineer are such that they cannot be bridged by experience on the job, then much more attention may have to be given to picking out potential managers and sending them to the universities and elsewhere for the technical training that will make their promotion possible. Finally, relations between clerical staff and factory workers can also be expected to undergo a radical change. The superior status which brainwork has tended to have as compared with manual work will be drastically affected because the skills of machine-minding, maintenance and technical management required on automatic production lines will be little different from those required to work electronic office equipment. In effect, the electronic computer, by taking over the low-level thinking of both factory and office may act as a leveller between the two.

The changes that have been described are bound to produce a heavy crop of human relations problems. Whether or not pitfalls will be avoided and new opportunities seized will depend largely on the quality of management leadership. Will the new managers, mainly technical specialists, be able to achieve the right kind of partnership with their subordinates, or will they, on the other hand, fail to appreciate and understand the human problems raised by the new

technology? One thing is certain, it will be highly important that our schools of engineering and science produce men who are human leaders as well as technical experts.

We have, in our own day, seen something of the human costs as well as gains brought about by a technical revolution in industry. Faced with another major bound in technical development, we at least have the opportunity of learning from previous mistakes. As *The Times* has recently stated: "The scientific revolution can reasonably be faced in a bolder spirit, with confidence that its apparent benefits can be grasped and its latent dangers forestalled, provided a clear-sighted effort is made." We are not, as some intellectual Luddites would have us think, choosing between Man and the Machine. For, as we have seen, the automatic machine may bring with it human values of the utmost importance, not the least being the possibility of paying the increasing bills for a free hospital service, and for maintaining an ageing population. And since the choice is not a simple one, repudiation is unrealistic. We must find out what the human implications are, and endeavour to adapt the new technology accordingly.

Some Thoughts on The Christian Frontier in East African Politics

E. M. K. Mulira

How can the Christian build, through politics, the Kingdom of God in East and Central Africa? The East and Central African political scene is a tumultuous jumble. We have Her Majesty's Government protecting and governing these territories. We have the indigenous inhabitants whom Her Majesty's Government protect and try to develop. We have the white settlers. And we have the Asians. Racially, we have to deal with three main groups, but politically with four—for one must separate the white settlers from the official representatives of the Queen.

The status of the official representatives of the Queen is clearly understood. They are here as the administrators of these territories for as long as these territories are still regarded as backward to run their own affairs. As soon as the inhabitants are sufficiently developed

to take over, officials will leave the scene. Therefore, taking a long-term view, they constitute no problem at all.

But there is a short-term view. When they are still here, what should be the attitude of the Christian towards the Protectorate and Colonial Governments of East and Central Africa?

First and foremost, he should act as a go-between. He should study the Government point of view and try to interpret it to the people. He should also acquaint himself with the people and understand their problems and strive to represent their legitimate demands to the Government. But political life is a complicated thing, and being under an alien Government does not make it any easier. The Government may be genuinely trying to introduce measures for the uplift of the people, but because they are superimposed from above without the people themselves having had a say in them, they are misunderstood and suspected. Then Governments, like any other people, have faults and make mistakes. Moreover, the people, through their ignorance, may be making ridiculous demands and false accusations; and they may be tempted to be disloyal.

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The Christian has to stand between these two contending parties and try to bring understanding. He points out the Government's faults, because he believes that covering sores with clean bandages simply makes the wound worse in the end. But the clean bandage attitude is very easy to adopt for it pays rich dividends in winning favours and in popularity with the Government, and in getting remunerative jobs. But the Christian should try to speak the truth as he sees it. If he does, and if he happens to be a white man supporting the African cause, he is regarded as a traitor by other white men; if he is an African and an educated African he is regarded as a seeker after popularity and an ungrateful person to the Government that has done so much for his own development.

On the other hand if he is an African who tries to show his people their shortcomings, his fellow Africans regard him as a Quisling and the man of Europeans. If he is a European and he tries to take a realistic attitude with the Africans, they hate him and they may shut their ears against him; and if he points out the shortcomings of other Europeans they hate him, too, and isolate him.

The Asians for their part have no side. In private, they are on the side of the African. In practice, they court favours from the British

as long as they are here because they know that the British have in their hands the key to wealth and that is the thing with which they are most preoccupied. Nonetheless, the Christian should speak courageously and truly without seeking any favours of this or that group.

I said that the official representatives of the Queen constituted no problem. The other three political groups make the East and Central African problem. It is more or less a permanent problem, how to integrate the three into one coherent group. The thing looks artificial right from beginning to end. Nowhere in the world, I think, is there more confused thinking and hypocrisy. Unfortunately the British Government, which should be the final arbiter, is involved in it through the settlers, and many of the members of Parliament in Westminster have vested interests in the territories.

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Power in all its manifestations is the cause of our problem here. The white settlers seeing that they have more of the power of the magic of knowledge and all the might of the British Empire on their side, are anxious to get ultimate power as well, and to be in control of all the means of production, before the other races can claim an equal share in it; so they want white supremacy in these regions for ever, and to win this last bit of the Empire before it is too late. They fear that what they own now is insecure unless they get absolute power. They have a sense of urgency. It must be now or never. Therefore, they propose first Union, then Federation and lastly a Dominion of Capricornia. As an excuse for this urgency, they say that they are aiming at stopping South Africa's Apartheid ideas from spreading further northward. But is this true or are they simply rationalizing their wishes? To be fair, Uganda is not contaminated with these new moves, our relations are much happier than those of the other territories, but it cannot remain so if the settlers achieve their objective.

The Indians are watching. They cannot very well say openly what they feel. But they see through all this humbug of the old British Imperialism. Meanwhile they go on with their exploitation of the economic wealth of the countries, for they know very well that once they have the wealth they will have under their thumb whoever holds the reins of Government.

The Africans, for their part, are almost helpless. Their only ray of hope lay in the integrity of the British people. But things have happened recently which have shaken this hope very much. Where

we would expect to get a clear directive, we get vague pronouncements such as the "African interests are paramount", but in practice we see more and more that the interests of the settlers come first.

What the African asks for is justice, justice in the redistribution of land in some territories and justice not to force him into a Federation that is not going to benefit him but which will benefit the minority of the population. He has expressed his desire, time and time again, to remain under the British Government as it is at present constituted. He does not see why he should change this for new governments in which he has no faith. He wants to develop under the British until such time as he will be sufficiently developed to play an equal part with the rest in his own government, and he sees no moral right of the other people to refuse him this.

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Those are the contending views. What should the Christian do about it? We talk so much about Democracy versus Communism. But can we, with such a start as we have, build a healthy democratic society in East and Central Africa that will withstand Communism? Such a society must be seen to stand for certain principles which it does not stand for. One of the most tragic things that may happen in East and Central Africa, if there is made a hasty transfer of power, is this, that it will invite the Communists to stand up as the true defenders of the interests of the African. It was a West African who said, "If Communism is such a bogey for the white man, there must be something in it for the black".

It is the Christian who must save the situation by courageously stating the principles he stands for and by trying to arrive at a happy solution that will lead to true co-operation. We need not live as enemies. We must not. We must be friends.

The trouble is that there is nothing quite so effective as a defence against the invasion of the Spirit as a good knotty modern problem. We need, for instance, do nothing about securing a united Church so long as we have convinced ourselves and our fellows that such a thing is impossible, at any rate within measurable time—which simultaneously "passes the buck" to our children or grand-children and safeguards the inviolability of our own denomination.—J. B. Phillips, preface to his translation of the Acts, p. viii.

Letters to the Editor

An Unfortunate Word?

DEAR SIR,

You say in the CHRISTIAN NEWS-LETTER of July, "How does one bring the Ecumenical Movement to men and women in pews?" The first suggestion I would like to make is to change the name. "Ecumenical" means absolutely nothing to the vast majority.

I have asked several of my friends what the word means. The nearest answer was, "I believe it has something to do with the Church". The word isn't in small dictionaries at all, and it suggests no meaning to the ordinary mind not versed in Greek, though in other ways well educated, so all the more must it draw a blank from the man in the street.

For myself, though surrounded by clerical relations, I had never heard the word, much less knew its meaning till a very few years ago and even now it suggests nothing to me in itself. Whereas I feel myself that a movement's name should suggest its scope clearly and easily without a lot of explanation being necessary and that by the people who need it most, not only by those trying to direct it.

Yours sincerely,

RUTH HANBURY.

Villa Della Pergola,
Alassio, Italy.

(*Can any reader suggest a better name for the Ecumenical Movement?*—Editor).

The Problem of Communication

DEAR EDITOR,

I have read with very deep interest the article in the July issue by the Bishop of Sheffield on "Gaps in Understanding".

With all that the Bishop has written I am of course in full agreement, but I would venture to suggest that, however expert Clergy or Lay Teachers may become in presenting the Gospel to the "World" in language which that "World" understands, the "World" will not be there to listen to it unless and until it has first been attracted by the manner of life of those who have accepted the Gospel.

The only language that is understandable throughout the whole world is the language of a human life. When we who are Christians give to the world the pattern of a life which has that within it which does appeal to men (all of whom have been created in the image of God), then men will want to know how such a life may be acquired, how they may be gathered into that fellowship which can and does bind together those of every nation and race, a fellowship binding men to each other and to God, a God who has for each several persons a love unfailing, unlimited, unwearying who longs to gather each and all of us into that fellowship.

From the experience gained by more than forty years spent in a non-Christian land, I know that it is the *lives* of missionaries which speak to the hearts of men far more powerfully than the most perfect language. I read somewhere, though I cannot trace the reference, the following words:

"God is the one quiet, unhurried worker in the universe. He has eternity in which to do things.

What Jesus had to do was just to live his life, to render Christianity into the simplest language of daily work and rest.

He did not at first demand men's allegiance; perhaps He did not denounce their sins. But he won their allegiance by the spiritual attraction of his life, and sinners in his presence began wishing to be like him".

Those words give much food for thought. It is the work of the clergy so to teach and train their people in life and worship and service that the day to day life of those people, in home, in office, in shop and factory may manifest the life of Christ.

Is it not true that what is needed to-day, as in all the years since Pentecost, is for the ordinary Christian to bear witness to the fact that here and now he is in possession of the life which is life indeed, a life which he longs to share with every soul whom God sends into his life? Unless and until that witness becomes more real and arresting, no skill in proclaiming the Gospel in language acceptable to the modern mind can hope to be really effective.

Yours sincerely,

J. C. HUBBACK.

(Sometime Bishop of Calcutta).

Next Year's

CHRISTIAN NEWS-LETTER

IN the CHRISTIAN NEWS-LETTER for 1956, KATHLEEN BLISS writes on population; NORMAN NICHOLSON writes on the Christian element in modern poetry; EDWIN ROBERTSON writes on the way in which the German Kirchentag relates fundamental thinking to the needs of ordinary Christians; ARNOLD TOYNBEE compares Existing Higher Religions; T. E. UTLEY writes on the Conservative and Labour Parties.

Book Reviews

Inquiry and Narration

Country and Calling. W. K. Hancock. (Faber. 18s. 246 pp.)

Professor Trevelyan has said that the lives of historians are too uniformly happy and uneventful to make good telling. This one at least is an exception. It is partly that Professor Hancock has moved about the world a good deal, from a Melbourne parsonage to a Rhodes Scholarship at Balliol, from All Souls to Adelaide, and back to Birmingham, Oxford and London, with interludes in almost every part of the British Commonwealth. It is partly that as a historian he has chosen to investigate such a devastating variety of problems, from the Risorgimento in Tuscany to the palm-oil trade of West Africa, from Irish nationalism, via the British War Economy, to the life of Smuts. But mainly it is because he has on this occasion put off the historian's mantle and settled with an equal mastery into the easy, intimate, conversational tones of an autobiographical spell-binder. He can paint you a charming portrait of his father as a young bush-parson in northern Victoria. He can also take you walking most jauntily in Tuscany, introduce you to his friends so easily that you share even in their badinage, and lead you, after the washing up or the fire-watching, into his study, and there show you the tools and circumstances of his craft: the notes and the inspiration-book, the half paragraph squeezed in between a day of multifarious appointments and dinner which clears the way for three hours steady writing in the evening. There is a sense of dedication which justifies the title.

After the practice, the theory. History may probe into all the works and all the thoughts of men: significance of theme is the only requirement and the only justification. Inquiry should be characterised by attachment, not detachment— attachment in turn to each of the contending causes. Detachment comes with narration: it has its roots in fair reporting, but it is enlivened by the rare and fleeting patches of purely objective thought which visit the inquirer when he is engaged in his most routine and humdrum tasks. Narration is more than the writing up of "results". The best historical writing is a fusion of narration and argument, in which significance of theme is never allowed to disappear beneath the mass of detailed findings.

A sense of the solidarity of past and present is the most precious quality that the historian can attain from the practice of his craft; if he has it, it matters little whether his special field lies in the twelfth century or the twentieth. To study the living may even be more exacting discipline than to study their ancestors, for the living, and friends and relations of the recently dead can answer back. So far Hancock's defence of contemporary history carries conviction. Anyone, however, who has tried to carry a single historical theme from fairly remote into fairly modern times must be aware of one limitation which Hancock scarcely considers: the inevitable reticence which must seal a man's judgments on the living.

ROLAND OLIVER.

Worship and the Unconscious

Psychology and Worship. R. S. Lee.

Burroughs Memorial Lectures in the University of Leeds, 1953.

(S.C.M. Press. London, 1955. 7s. 6d.)

The author of this work is one of an increasing number of psychiatrists and clergy who have found Freudian psychology more fruitful for the understanding and interpretation of religion than was believed a generation ago, even by Freud himself. The change has been due not so much to the discovery that psychoanalysis has important things to say about religion, as to the realisation that it can add to the positive evaluation of religion and define its legitimate place in the balanced economy of, at least, some personalities. Lee has already stated his general position in an earlier book, *Freud and Christianity*. In these lectures he has attempted to apply his principles to the psychological problem of worship.

Lee's main dilemma is the novelty of his approach which has made it necessary to expound Freud's views in general to an audience which was unfamiliar with them. The amount of space devoted to this has left him less scope for the particular problem of psychology and worship than some of his readers might wish. The exposition of familiar Freudian principles is clear and good; their application to liturgics is less comprehensive and less satisfactory. But any intelligent and well-informed contribution to this subject should be welcome both to psychiatrists and spiritual directors; and Lee's work is both intelligent and well-informed.

One defect in his presentation is that he makes certain Christian assumptions which he does not define as lucidly as he does his beliefs in Freudian theories. This might appear superfluous but in psychological discussions words are tricky things and it is important to know just how far they are expected to carry one. In spite of some discussion of the connection between ideas of God and early childhood notions about parents, it is not always clear what Lee means by the word "God" or whether he always means the same thing. The psychological attitudes implicit in a Trinitarian view are specific and complex and affect worship profoundly. The notion of God the Father is usually an extension of the image left upon the child's mind by his own father or other paternal figures who have played a rôle in his early history. God is however not only "the good father" but can be thought of as disciplinary, frustrating and avenging. There is, in any case, a certain ambivalence in the worshipper's attitude towards him which can take many forms. The relationship with God the Son is more like that between siblings. It, too, may be ambivalent, supportive, castrating or all three. God the Holy Spirit is a much more fluid entity but is usually associated with fantasies of impotence and potency. It is also obscure why the broader panorama of Christian devotion comes in for so little attention. One lecture is devoted to Holy Communion, but the other sacraments are largely ignored as well as the veneration of saints and other popular devotions. These involve mechanisms of identification and pre-genital as well as genital trends of considerable interest and importance.

The lecture on Holy Communion follows the line suggested by Freud's *Totem und Tabu* and treats the rite as a kind of sublimated totem meal. This is, no doubt, one element, but the total action of the services includes much more than eating. It involves acting and the action is symbolic of different things at different points. The Preparation, Consecration, Elevation, genuflections, the lavabo and the ablutions evoke different unconscious reactions and the rite as a whole, not merely as an aggregate of parts, is significant. This emerges clearly from the analysis of patients who regularly make their communion or, as priests, celebrate it. Their anxiety shifts in the course of analysis from one detail to another in a highly revealing fashion. The unconscious symbolism of the celebration as well as the Communion itself is extremely complex and makes different unconscious appeals to different personalities.

It would have been useful had Lee given his readers a better idea of the work already done in his field. Reik's *Ritual* has been translated into English; his more important *Dogma und Zwangsidee* and *Der eigene und fremde Gott* have unfortunately not been. The work of Fromm on the psychology of religion, as well as a number of articles in *Imago, Psychiatry*, the *International Journal of Psychoanalysis and the Psychoanalytic Quarterly*, deserve mention. It is to be hoped that Lee's slender but suggestive volume may presage a fuller and deeper investigation of his subject. His readers should be none the less grateful for what he has given. ROBERT P. CASEY.

Theory and Practice in African Race Relations

An Essay on Racial Tension. Philip Mason. (Royal Institute of International Affairs, 1954. 18s. 6d.)

This book provides an exciting starting point for an extended conversation, and an exasperating subject for a review. As Director of studies on Race Relations now being undertaken by the Royal Institute of International Affairs, Philip Mason prepared this essay as a report on the progress of the study and on the plans envisaged for future research. "It is meant", he says, "to be provocative but not final" (p. vi); it succeeds admirably in being both.

After a chapter on "The Nature of Race" and a rapid survey of areas of racial tension, an attempt is made to isolate the factors making for racial tension. Analyses of racial differences in terms of biology, statistical psychology, environment and analytical psychology are examined. None is found to justify "stabilizing devices" to prevent changes in the relationship between two races which have come into close contact. Theories of "racial purity" are found to lack justification. In the search for valid reasons for race feeling, the South African situation is analysed in detail, and briefly compared with that in Kenya. A penultimate chapter recognizes that the question of "the cost of a stabilizing device", such as racial segregation, cannot be answered without making a moral judgment. "One begins to perceive that beyond a certain point only two kinds of discussion can be of value; one is philosophical and religious, the other

(*continued on page* 199)

Frontier Engagements

- **FRONTIER LUNCHEON.** The Rev. John Taylor, who is the speaker at the Frontier Luncheon on 17th November, succeeded the present Bishop of Bangor ten years ago as Warden of Bishop Tucker College, Mukono, Uganda, where he remained until last year. He has now been seconded to the International Missionary Council for research into the encounter between the Younger Churches and their environment. While in Uganda he was connected with a remarkable development of religious drama. Readers may have seen his article "Thoughts on an African Passion Play" in the *Geographical Magazine* for April. Those who saw Mr. Taylor's letters during the beginning of the recent trouble in Uganda are likely to agree that they were in some ways the most enlightening of all the comments that came out of Uganda. His subject is "East African Melting Pot".

- **FRONTIER DINNER.** A Frontier Dinner has been arranged for the evening of Wednesday, 4th January, 1956, at the P.E.P. Club, 16 Queen Anne's Gate, London, S.W.1. Members of the Frontier Council will be present and speeches will be made by the Rt. Hon. L. John Edwards, M.P., Miss Violet Markham, C.H., and Dr. A. R. Vidler. The tickets will cost 7s. 6d. and invitations will be limited; anyone who would like to receive an invitation should inform the Secretary, Christian Frontier Council, 8 The Cloisters, Windsor Castle, not later than 31st October. Invitations will not be sent out till after that date.

Tell the unicorn to wait 15 minutes—
I'm just enjoying a

CHURCHMAN'S No. 1

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is intensive and factual and proceeds on the basis of a stated—not an implicit — political and philosophical creed" (page 129). The final chapter proposes a series of studies of the growth of racial feeling in diverse territories, which should be "factual and intensive but should proceed on the basis of a stated political creed." From them "might emerge conclusions as to the nature of racial tensions which might carry conviction", which would make it possible "to say with much greater certainty than at present what are the points at which there is most hope of meeting opposing views" (p. 128).

Such a brief summary of an already highly compressed essay cannot do justice to the value of its broad survey (it is refreshing for instance, to see the South African situation set in a world context) or to the many stimulating ideas emerging from its penetrating analysis of the causes of racial feeling. A wide range of material is handled in masterly fashion and the more detailed chapters on the South African situation are comprehensive and balanced. Throughout the essay, the author's experience in India provides illuminating comparisons.

A brief generalized study such as this of so controversial a subject is bound to provoke criticism in detail, both of fact and of judgment. Apart, however, from points of detail one would wish to question, there remains in the reviewer's mind a more fundamental sense of uneasiness. Perhaps "a tentative sketch of the whole subject" (p. viii) is bound to be unsatisfying. It may be, however, that the cause of uneasiness lies deeper than that. The sociologist and the theologian, especially if they get together on the point, should enjoy themselves discussing whether the distinction between the "philosophical and religious" study and the "factual" analysis "on the basis of a stated political and philosophical creed" can be maintained: and if it can, whether the proposed method of investigation on the latter basis is likely to produce fruitful results, especially in a sphere in which—as this essay reveals—the strongest and most distinctive forces are irrational. And the man who is wrestling with racial tension in a concrete situation is likely to query the judgment whether what is needed is "more knowledge" (p. 137) and to ask whether it is not rather the power and the will to overcome racial tension which is lacking. But whether the sociologist or the theologian or the "plain man" approve or reject the thesis it propounds, they ought not to ignore this essay; emphatically, it should be read by all concerned with a subject of major importance and urgency.

R. K. ORCHARD.

A further point is worth noting. Throughout the book the main enemies of the Church's life, as in the life of Christ Himself, were the entrenched self-righteous—in this case the Jews. The persecution by non-Christians was spasmodic and more than once designed to please the Jews . . . Christ said that "Yea, the time cometh when whosoever killeth you will think that he doeth God service". He knew and foresaw that the bitterest enemies of those who knew God would be those who only thought they did—and that is a situation which has not changed with the centuries.—J. B. Phillips, preface to his translation of the Acts, p. xv.

Frontier Miscellany

This time *Miscellany* should start, I think, with details of four distinctly controversial booklets. The most important is (I) *The Spoil of the Violent* by Emmanuel Mounier (Harvill Press, 6s.), a virile and even violent rejoinder to Nietsche's famous charges against the softness of Christianity. Not always clear in style, but profoundly realistic in its criticisms and its defence of the Church to-day. (II) *Return to the Roots*, a study in the meaning of the word "God", by John Wren Lewis (The Modern Churchmen's Union, 1s. 6d.), has been strongly commended by Dr. Oldham in a recent article in the *Church of England Newspaper*. (III) *The Bridges of God*, by Donald Anderson McGavran (World Dominion Press, 7s. 6d.), is a study in the strategy of missions, and urges that available resources be deployed more efficiently in backing up growing "people movements": Dr. Latourette in a foreword suggests that it is "one of the most important books on missionary methods that has appeared in many years". (IV) *Fundamentalism, a Religious Problem*, is a most useful reprint of *The Times* correspondence provoked by the recent invitation to Dr. Billy Graham to conduct a mission at Cambridge University (Times Publishing Company, 6d.).

Dr. Max Warren, General Secretary of the Church Missionary Society, has published his 1955 Kellogg lectures under the title of *The Christian Imperative* (S.C.M. Press, 8s. 6d.). Short but stimulating comments on the tasks of the Church to-day, not only overseas but also in its mission to the people of England.

The Church Faces the Challenge has been, perhaps, a little overlooked: perhaps a fourth report from the Church of Scotland commission on Communism does not sound like very promising reading! But it is a fine little booklet on the true functions of the Church in the world of 1955, not shrinking from radical criticism and placing a refreshingly blunt emphasis on the responsibilities of the layman.

The already famous series of World Christian Books now includes two further titles, which certainly deserve a wide circulation in this country as well as overseas. George Appleton, who was very largely responsible for starting the whole scheme for a series of cheap paperbacked Christian books, has himself written *John's Witness to Jesus*. Dr. D. T. Niles, the famous Methodist leader from Ceylon, contributes *Reading the Bible To-day*, not altogether an easy little book, but one to be worked through carefully and seriously. (Both Lutterworth Press, 2s. each.)

The S.C.M. Press have filled the need for a short description of the Swedish Sigtuna Foundation with a booklet written by its director, Dr. Olov Hartman (3s. 6d.). The translation is not always very successful, but the information is there and is welcome.

M. G.

REVOLUTIONARY CHURCH HISTORY

Our foot-of-the-page quotations in this issue are taken from J. B. Phillips's introduction to his new translation of the Acts, entitled *The Young Church in Action* (Bles, 10s. 6d.). By this welcome addition to modern English versions, Mr. Phillips has completed his colloquial translation of the New Testament. He also prints in an appendix four famous speeches in "expanded versions", which were first broadcast in the B.B.C. Third Programme. They are Peter's sermon at Pentecost, Stephen's speech before his martyrdom, and two speeches by Paul, the first at Athens and the second before King Agrippa. M. G.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

The Young Worker of To-day. Bednarik. (Faber, 10s. 6d.)

Morals and Medicine. J. Fletcher. (Gollancz, 10s. 6d.)

The Existentialist Theology. J. Macquarrie. (S.C.M., 18s.)

Challenge to Heritage. Ruth Anderson Oakley. (St. Catherine Press, 6s.)

The Jealous God. Leslie Paul. (Bles, 7s.)

Ethics. Dietrich Bonhoeffer. (S.C.M., 21s.)

Green and Pleasant Land. J. Lawson. (S.C.M., 7s. 6d.)

Christian Words and Christian Meaning. J. Burnaby. (Hodder & Stoughton, 9s. 6d.)

The Password is Love. K. Carpenter. (C.M.S., Highway Press, 4s. 6d.)

Down to Earth. S. Carr. (C.M.S., Highway Press, 4s. 6d.)

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THE LORD'S PRAYER

There is a continued demand for copies of PATER NOSTER, a meditation on the Lord's Prayer originally published as a supplement to THE CHRISTIAN NEWS-LETTER *in January* 1941. *A third impression is now available.*

Single copies, 3d. each; 2s. per dozen, post free; available from "The Christian Frontier", 8 The Cloisters, Windsor Castle, Berks.

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